



Genocide Studies - 1984 Unit Plan

Title:	1984 Sikh Genocide	Subject Area(s):	Genocide Studies 12
Created by	Sikh Heritage Society BC	Grade Level:	12
Timing/Date(s)	12+ 80 minute classes		
First Peoples Principles of Learning:	<input checked="" type="checkbox"/> Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors. <input type="checkbox"/> Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place). <input type="checkbox"/> Learning involves recognizing the consequences of one’s actions. <input type="checkbox"/> Learning involves generational roles and responsibilities. <input type="checkbox"/> Learning recognizes the role of Indigenous knowledge. <input checked="" type="checkbox"/> Learning is embedded in memory, history, and story. <input type="checkbox"/> Learning involves patience and time. <input type="checkbox"/> Learning requires exploration of one’s identity. <input type="checkbox"/> Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.		

Unit Rationale

The 1984 Sikh Genocide unit explores the historical context, causes, and consequences of the anti-Sikh violence in India. Students critically analyze narratives, develop historical inquiry skills, and reflect on the ethical implications of genocide denial. Students recognize interconnected histories of violence and resistance, fostering a commitment to social justice and human rights.

Big Idea:

Despite international commitments to prohibit genocide, violence targeted against groups of people has continued to challenge global peace and prosperity.

The intentional destruction of peoples and their cultures is not inevitable, and such attempts can be disrupted and resisted.

Essential Questions:

What were the causes of the events of 1984 in India?

Should the events of 1984 be considered a genocide using the UN definition? What about Stanton’s 10 stages of Genocide?

How should we commemorate atrocities like the 1984 Sikh Genocide?

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Curricular Competencies:

Use Social Studies inquiry processes and skills to ask questions; gather, interpret, and analyze ideas; and communicate findings and decisions

Assess the credibility of, and the justification for the use of, evidence after investigating the reliability of sources and data, the adequacy of evidence, and the bias of accounts and claims

Make reasoned ethical judgments about, and assess varying responses to, actions and events in the past or present







Content:

acts of mass violence and atrocities in different global regions

strategies used to commit genocide

movements that deny the existence of or minimize the scope of genocides

evidence used to demonstrate the scale and nature of genocides

Integrated learning			Core Competencies Addressed:		
Reading	Writing	Numeracy	Thinking	Communication	Personal and Social
					
☒	☒	☐	☒	☒	☒

Assessments:

Comprehension Questions

Do Now activities

Exit Slips

Essay or Debate activity

Creative Commemoration Assignment

Sequence of Lessons/Lesson Briefs

Lesson	Overview/Lesson Brief	Notes
1: Intro (1 – 80 min. class)	1. Discussion <ol style="list-style-type: none"> What do you think of when you hear 1984? What is a stereotype? What is Sikhi? 2. Video <ol style="list-style-type: none"> As you watch, think about the notion of physical destruction 	“1984 Sikh Holocaust and Genocide in Amritsar” https://www.youtube.com/watch?v=4WnugkVdBbE “Punjab Solution now seen as far off” https://www.nytimes.com/1984/06/

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	<p>and the concept of physical + mental intent.</p> <p>b. Debrief questions:</p> <ul style="list-style-type: none"> i. What shocked you about this clip? ii. What are the causes/consequences of such violence? <p>3. Article Know Wonder Learn</p> <p>4. Closing: Punjab before and after</p> <ul style="list-style-type: none"> a. Question: what do you think may have happened with the borders of Punjab? Why would it get divided like this? 	<p>20/world/punjab-solution-now-seen-as-far-off.html</p>
<p>2: Context and June 1984 (2 – 80 min classes)</p>	<p>Day 1</p> <ul style="list-style-type: none"> 1. Do now: <ul style="list-style-type: none"> a. Share your thoughts about the NY Times article with two people around you. b. What are the takeaways that you have? 2. PPT Notes: 1984 Context <ul style="list-style-type: none"> a. Partition b. Sikhs and the Republic of India c. Pre Independence-Agreements d. Indian Constitution e. Punjab and Punjabi f. Anandpur Resolution g. Gandhi and the Emergency Act (unnecessary?) <p>Day 2</p> <ul style="list-style-type: none"> 1. PPT Notes <ul style="list-style-type: none"> a. Violence in Punjab b. Jarnail Singh Bhindrawale c. Dharam Yudh Morcha d. Indira Gandhi e. June 1984 <ul style="list-style-type: none"> i. Terminology ii. Build-up iii. Attack on Harmandir Sahib iv. June 1-10 	<p>PowerPoint Presentation</p> <p>Fill in the Blank Notes (will be created after review)</p>

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	<p>v. Aftermath intro</p> <p>2. Exit slip: What do you believe is the correct terminology to be using here: Operation Blue Star, Battle of Amritsar or Ghallughara?</p> <p>Extension: Ensaaf Photo Essay</p>	
<p>3: November 1984 (1 – 80 min. class)</p>	<ol style="list-style-type: none"> 1. Do now: what do you think would happen next? <ol style="list-style-type: none"> a. Discussion about narratives b. How do things like media blackouts, public travel being suspended and electricity being shut off, change narratives? 2. Expert groups activity (to show different viewpoints) <ol style="list-style-type: none"> a. BBC NEWS World South Asia Leaders 'incited' anti-Sikh riots b. 'RSS was silent during the 1984 riots. At places, it was implicated in the violence' (scroll.in) c. 1984 anti-Sikh riots backed by Govt, police: CBI - Politics - Politics News - ibnlive (archive.org) d. Widows's colony <ol style="list-style-type: none"> i. Legacies of violence : Sikh women in Delhi's "Widow Colony" - UBC Library Open Collections e. https://www.youtube.com/watch?v=deJPlmkb0v0 f. Indira Gandhi <ol style="list-style-type: none"> i. BBC ON THIS DAY 31 1984: Indian prime minister shot dead 3. Expert Groups sharing and discussion 4. Exit Slip: Can the events of 1984 be considered a genocide according to the UN definition of Genocide? 	

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<p>4: Diaspora and Youth Activism</p> <p>(2 – 80 min. classes)</p>	<ol style="list-style-type: none">1. 1984 review and recognition2. Do now:<ol style="list-style-type: none">a. Why do people immigrate? (push factors)b. what would you be looking for when you choose a place to more to? (pull factors)c. How might Sikhs feel unsafe in India?d. Does your citizenship define your identity? No – immigrants can still have a strong bond with a country they left.e. Could they feel safer in another country?3. Impact of the events<ol style="list-style-type: none">a. Text to self, text to world, text to community connectionsb. sikhri.org/articles/1984-why-should-i-care-amanpreet-kaur-the-sikh-cast<ol style="list-style-type: none">i. Can be read as an article or listened to as a podcast (12 minutes)4. Exit slip: what are 3-5 reasons why Sikhs move away from their homeland? <p>Youth Advocacy</p> <ol style="list-style-type: none">5. Youth Advocacy Discussion<ol style="list-style-type: none">a. What is youth advocacy?b. Why is it important in addressing social issues?c. What are platforms that you can use to participate in advocacy? How affective are they?6. Case Studies research<ol style="list-style-type: none">a. Divide students into small groups and assign one of the following advocates: Rupri Kaur, Harman Kaur and Sidhu Moosewalab. Students should look for articles, videos or social media posts that relate to their	
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	<p>advocacy around 1984 and the rights of Punjabis and Sikhs</p> <ol style="list-style-type: none"> 7. Group discussions <ol style="list-style-type: none"> a. What are the key messages and themes in the advocate's work? b. How does the advocate use their platform to raise awareness and advocate for change? c. What strategies and approaches does the advocate use to engage with their audience and effect change? 8. Sharing/ Presentations <ol style="list-style-type: none"> a. Groups provide a brief summary of their findings. They should highlight the most compelling aspects of their work and discuss the impact it has had on raising awareness 9. Exit Slip: quick write – how can you as high school students participate in activism and advocate for social justice issues that are important to you 	
<p>5: Jaswant Singh Khalra</p> <p>(2 – 80 min. classes)</p>	<p>Day 1</p> <ol style="list-style-type: none"> 1. Whiteboard Brainstorm: “Activism” 2. Agree, Not Sure, Disagree 3. Do Now: Picture book Collective Paragraph: “Malala’s Magic Pencil”: https://www.youtube.com/watch?v=Ti8sirjR1C8 4. Paragraph Prompts: <ol style="list-style-type: none"> a. Malala’s Magic Pencil allows her to imagine and create change. How can imagination and creativity be powerful tools in activism? b. How can the power of storytelling, as seen in Malala’s Magic Pencil, be used as a tool for activism and raising awareness about social justice issues? 	<p>Every Canadian Should Know The Tale Of This Murdered Sikh Activist HuffPost News</p> <p>Jaswant Singh Khalra - Last Speech (youtube.com)</p>

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	<p>c. How can society support and protect activists who are at risk What role do communities play in ensuring the safety of those advocating for change?</p> <p>d. Malala faces dangers and threats because of her activism. What risks are associated with speaking against injustice, and why do some individuals still choose to do so?</p> <p>5. Paragraph Share Outs</p> <p>Day 2</p> <p>1. PPT about Jaswant Singh Khalra focusing on his advocate against enforced disappearances in Punjab.</p> <p>2. Watch: Jaswant Singh Khalra- Last Speech: https://www.youtube.com/watch?v=6wGpWd9UUAQ</p> <p>3. Do Now: Reflective Writing</p> <p>4. Writing Share out</p> <p>5. Whiteboard tabletops:</p> <p>a. What were some of the specific risks or challenges that Jaswant Singh Khalra encountered as an activist?</p> <p>b. How did Khalra’s advocacy work threaten those in power?</p> <p>c. What lessons can we learn from Khalra’s story about the dangers that activists face in advocating for social justice?</p> <p>d. Despite knowing the dangers of activism, why do you think some activists continue their advocacy work?</p>	
<p>6: Present Day (1 – 80 min. class)</p>	<p>In what ways is the 1984 Sikh genocide a current and ongoing issue?</p> <p>Stations Activity</p> <p>1. Library removes Sikh memorial after criticism from India The Seattle Times</p>	

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	<ol style="list-style-type: none"> 2. Rajnath Called 1984 Killings 'Genocide', Now MEA Objects When Canada Does the Same (thewire.in) 3. U.S. indictment alleges multiple Indian assassination plots across North America CBC News 4. 'Punjab '95' Based on Indian Activist Removed From Toronto Lineup (variety.com) 5. https://digitallibrary.un.org/record/4008951/files/A_HRC_52_NGO_187-EN.pdf 6. Sikh written testimony.pdf (uscirf.gov) <p>Optional Extension Article: https://www.hrw.org/news/2014/10/29/india-no-justice-1984-anti-sikh-bloodshed</p> <ol style="list-style-type: none"> 1. After reading the article, respond to the following question: 2. Why has there been no justice for victims and survivors of the 1984 Sikh Genocide? 	
<p>7: Genocide Assessment (2+ – 80 min. classes)</p>	<p>Can the events of 1984 and the subsequent years be considered a genocide? Explain.</p> <ol style="list-style-type: none"> 1. Stages of Genocide graphic organizer 2. Assessment Choice <ol style="list-style-type: none"> a. Essay b. Socratic seminar c. Debate 	
<p>8: Commemoration (1 – 80 min. class)</p>	<ol style="list-style-type: none"> 1. Do Now: How should events as tragic as 1984 be commemorated? 2. Jigsaw <ol style="list-style-type: none"> a. Canadians have a right to be 'concerned' about 1984 Sikh massacre, Harjit Sajjan says CBC News b. Guneet Pooni: Sikhs Hold 1984 Candlelight Vigil In Vancouver (baaznews.org) c. Gurpreet Singh: Vigil in memory of the victims of 1984 Sikh 	

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	<p>genocide held in Surrey Georgia Straight Vancouver's source for arts, culture, and events</p> <p>d. Lessons in solidarity: From Sikh genocide to Black Lives Matter CBC News</p> <p>e. Lapata and the Left Behind – KhalsaAid</p> <p>3. Exit slip: How can the events of 1984 be commemorated in a way that teaches others about what happens but also does justice to the events of 1984?</p>	
9: extension project	Group project to remember and commemorate the 1984 Sikh Genocide. See attachment for more details	
10: Inside an alleged plot by the Indian government to kill Sikh activists in Canada - The Fifth Estate (1 – 80 min. class)	Inside an alleged plot by the Indian government to kill Sikh activists in Canada - The Fifth Estate (youtube.com)	
Unit Resources/Text Selections		
PowerPoint Student Worksheets file		
Additional Notes and Teacher Reflections		
<ul style="list-style-type: none"> - Jaswant Singh Khalra- Ensaaf - Home - Ensaaf - Sikh Research Institute - World Sikh Organization - White Paper on the Punjab Agitation : Free Download, Borrow, and Streaming : Internet Archive - INDIA918.PDF (hrw.org) - June 1984 Myth vs. Reality SikhRI Videos - 1984: India's Guilty Secret- Pav Singh- Google Books - June 1984 Myth vs. Reality SikhRI Videos - Battle of Amritsar – Documentary Website - Justice Nanavati Commission of Inquiry on the 1984 Anti-Sikh Riots Microsoft Word - COVERPAGE-INDEX-VOLUME-I.doc (mha.gov.in) <ul style="list-style-type: none"> o Government Report of the events of 1984 		

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